

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

SATURDAY, FEBRUARY 2, 1828.

VOLUME V.—NO. 2.

## CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—Post Paid.

For the Christian Secretary.

Errors corrected, and truth defended.

NO. 1.

MR. EDITOR,

I would ask the liberty to make, through the medium of the Secretary, a brief reply to a writer in the Conn. Observer, with the letter "V." as a signature.—Had this writer merely exhibited his scattered remarks from the pulpit, to those who were willing to favour him with a hearing, I would have been silent upon the subject, and left his auditors to enjoy their own opinions concerning his performance; and far would it have been from your correspondent, to have been instrumental in rescuing the same from oblivion. But when we consider that they are published with the sanction of the Observer, as the voice of the Congregational denomination of Connecticut, to the community at large; and when we consider the fact, that many who read that paper, are in the constant habit of perusing the columns of the Secretary; it is deemed expedient to refute the sayings of "V." through the medium of the latter: and thus in part to remove their pernicious influence upon the mind of the honest, and unsuspecting reader, who is looking for, and expecting sober truth, without the least apprehension that any attempt to impose upon his credulity with "pious fraud," should ever find its way into the columns of a religious paper, professedly devoted to the defence of the truth as it is in Jesus Christ. I am still inclined to believe, that should the Editor of the Observer carefully review the several Nos. of "V." and compare them with themselves, he would sincerely regret that they had not been consigned to the land of forgetfulness, before they had found their way into the columns of his paper. But they have gone forth, shielded with the "good name of the Observer," and from this consideration, and this alone, they now call for a reply.—In my remarks, I shall act upon the defensive.

It pains me to see such manifest attempts to pervert the plain language of scripture, in regard to an ordinance of Jesus Christ—especially by those who in the general, maintain the truth; because it emboldens the enemies of evangelical sentiments, in their work of wresting the language of scripture on subjects essential to salvation. This writer, if his language is intelligible, totally denies that immersion is gospel baptism; and I am sorry to be under the painful necessity of adding, that with sarcasm and ridicule, he has assailed that ordinance of the gospel, which points to our view the burial and resurrection of Christ, Col. ii. 12, by which we are "begotten to a lively hope," 1 Pet. i. 3, in a no less lucid manner than the other exhibits his broken body and flowing blood, 1 Cor. xii. 24, 25, by which our sins are remitted and our souls redeemed. Heb. ix. xii. 22.

Greek Lexicons, Greek critics, the Greek nation, and Greek authors—learned men of his own denomination, as well as others, together with the whole host of translators of our version of the Bible, &c. &c. are represented as being altogether in ignorance upon the subject, until now, when this modern Goliath in learning and discernment, exhibits himself in this respect as the light of the world. I have now before me nine numbers of the "Observer," each containing a lengthy epistle from this extraordinary writer. Others are expected; but what they will contain, or when he will close, from a review of those which precede, no one can conjecture. My first object will be to show, (as harsh as may sound the phrase,) that the writings of "V." are made up of contradictions, groundless assertions, false premises, and illegitimate inferences, palmed off by the aid of sophistry. Together with remarks, which will make the writer appear to every intelligent reader, to say the least, not very consistent.

His pieces are headed as follows:—

"Immersion, after believing, not necessary to constitute Christian baptism." Notwithstanding the above is his caption, as an evidence that he is one of "Moses' disciples," the first view we have of him, is in the midst of the Jewish nation. After a long and circuitous route, he at length arrives within the borders of the Messiah's kingdom, yet not without taking with him a sufficient number of Jewish attendants, so as to be able to prove on his return, that like those Jewish teachers who went among the Gentile converts, and perplexed them, in the days of the Apostles, he had ever been tenacious of, and a constant adherent to, the laws of Moses. I dare not trespass upon your readers enough to follow him through all his windings, but beg their indulgence, while I attempt to expose his plot to wholly eradicate that ordinance, which represents the burial and resurrection of Christ—which has been the means of making joyful multitudes of the saints, and of the awakening, and conversion, of thousands of immortal souls.—For various reasons I shall direct this epistle to "V." himself.

Rev. Sir,—I intend to use "great plainness of speech," but hope to proceed with a wise reference to that day, when our motives will be scrutinized at the bar of God. When your sentences are sufficiently short, to render it expedient to quote your language verbatim, I will do it; and when otherwise, I pledge myself to put that construction upon your language, which I conscientiously believe you intended while writing. If I should err in this respect, a correction, and an explanation, will be thankfully received.

You first represent the nation of the Jews, as being the "Visible Church," by which you mean, (if I can understand your subsequent language,) the same as now exists, tho' under a different dispensation. Your chief argument is taken from Acts vii. 36, "The Church in the wilderness." With your knowledge of the Greek language, you should know, that the literal rendering of the Greek word there used, is "Assembly," and the same that is used in reference to the multitude at Ephesus, who made the uproar, crying, "Great is Diana of the Ephesians," and were dismissed by the town clerk. This being the case, your argument is void; for if admitted, it would also prove that the outrageous and idolatrous "Assembly," at Ephesus, were the "visible church of God."

In your first number, you represent the covenant, of which circumcision was the token, as "embracing the blessings of the Messiah's kingdom." But when you quote your scripture, not a word is taken from that covenant, nor does it contain any thing of the kind—it being made with Abraham and his seed, in their generations, promising them nothing but temporal blessings, such as the land of Canaan, and the protection of God. Gen. xvii. 7, 8, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." It is astonishing that you should go back 24 years, and quote a promise made to Abraham, and his seed, "not of many," "but one," "which seed is Christ," which is, (being explained by the Apostle Paul to the Galatians,) through Abraham, Christ should come and bless the world, and all, "who are of faith, be blessed with faithful Abraham." You assert that some visible mark, which you afterwards define to be circumcision, "is indispensable to membership." But the truth is, they were born members of that nation; and the scripture you quote, barely shows that if they neglected circumcision, they were covenant breakers, and liable to excision.—The same penalty was also annexed to eating leavened bread, during the seven days of unleavened bread. Ex. xii. 15. Circumcision was not practised in a single instance, during the 40 years the Jews were in the wilderness. Josh. v. 4, 5, 6, 7.—From this and its connection, we discover that a host of this "visible church," entered the promised land uncircumcised; nor have we any evidence that even the Priests, who bore the ark of the covenant, had ever submitted to circumcision.

Here, Sir, is the very "Church," spoken of in Acts vii. 38, just as it emerged from the wilderness; and it is abundantly evident that circumcision was not requisite to make them members, any more than the eating of unleavened bread. But they were not to inherit that land without circumcision, and therefore Joshua circumcised them when they arrived within its borders. Josh. v. 3.

God has informed us that circumcision was a token of that covenant, which promised the Jews the land of Canaan, Gen. 7 to 11 inclusive. But you say, "circumcision was a token of his (its possessors,) visible relation thereto," (the Messiah's kingdom,) when neither holiness of heart, nor even a moral character, were requisite in order to receive it! You say, "Christ instituted the ordinance of the supper, to be continued in the church in the place of the passover," and "that the scriptural meaning of these two ordinances is the same." But the word of God informs us expressly what by the passover was intended. "When your children shall say unto you, What mean you by this service? Ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." Ex. xii. 26, 27. We are also informed what is meant by the supper. "Do this in remembrance of me." Ye show the Lord's death till he come." Mistaken indeed must be that man who can for a moment believe the "scriptural meaning of these two ordinances the same," when the word of God informs, (and I must believe it,) that one was instituted by the command of God, and kept by the Jews, literally and directly in reference to the salvation of their first born in Egypt; and the other was instituted, and kept literally and directly in reference to the death of Christ. I am not about to say, that the passover was not typical of something in the new dispensation. Nor that the blood of beasts, was not typical of the blood of the Lord Jesus Christ. But I dare not degrade my Saviour so much as to say, that they were offered for the same thing; or in other words, that the "scriptural meaning of the two is the same." It is only by referring to literal things, that we can convey ideas of things spiritual. Hence, when the Messiah's kingdom was organized, the Saviour and his Apostles referred to the literal things of the literal kingdom of the Jews, to illustrate the spiritual things of the spiritual kingdom of Christ. The passover of the Jews was a token for the destroying angel to pass over the doors of the Israelites in Egypt, when the Egyptians were destroyed. So it is by our Lord Jesus Christ that Christians will be passed over, when vengeance will be taken on the ungodly at the day of judgment; and hence he is called their passover, in order to illustrate that event by the former. Again the Saviour illustrates the blessings of his kingdom, by the manna that fell in the wilderness, which he calls "bread." John vi. 31. And then calls himself that "bread," of which if a man eat he shall never die. John vi. 58. And in connection with this he says, "the bread which I will give you is my flesh." John vi. 51. "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." John vi. 53. When Christ instituted the supper with bread and wine, he says of the former, "this is my body, broken for you;" and of the latter, "this is my blood," &c. Therefore, there would be at least as much propriety, in saying the supper came in the room of the manna in the wilderness, as of the passover. What was to be fulfilled of the passover, in the crucifixion of Christ? "Not a bone was to be broken." But the bread is to be broken, and this is to represent the flesh of Christ, which was torn and mangled by his murderers. The resemblance of the passover and supper consists in the following fact. The former must not be broken, and the latter must be broken. If the supper is in the room of the passover, then the supper is to keep in remembrance that by it the destroying angel passed over the doors of the Israelites in Egypt, when sprinkled with the blood of the paschal Lamb. If the Jewish nation, and Gospel Church are the same, then there is no difference between the temporal salvation of the former in Egypt, by the blood of their paschal Lamb being sprinkled on their door posts; and the eternal salvation of the latter, by being sprinkled with the precious blood of Christ, their passover. The Jewish passover was to be seen by the natural eye, but the Christian's passover is to be seen only by faith, and therefore he has left the supper to keep them in "remembrance" of the same. All who were circumcised could eat of the passover; and all who are circumcised in the heart, with that circumcision made without hands, may by faith feast on Christ, the Christian's passover. But unless they have love enough to attend to the prerequisite, they cannot lawfully be admitted to the emblem of his death, as members of his visible kingdom. If deprived of this blessing, the fault is theirs; for they may

come in the way of the Lord, and they should not presume to come in any other.

In quoting scripture, you have applied that to the passover, which belonged to the feast of unleavened bread. The one related to that by which the destroying angel passed over the doors of the Israelites, and the other was in remembrance of their departure from Egypt, when in their haste they baked their dough before it was leavened. Ex. xii. 34, 39. The unleavened bread was to be eaten during seven days, and in the days of unleavened bread the passover was to be killed. See Luke xxii. 7. "Then came the days of unleavened bread, when the passover must be killed." Consequently unleavened bread, and also bitter herbs, were to be eaten with it. Ex. xii. 8. But the Lamb, (and not the bread nor herbs,) was the passover, and this was to be eaten in one night, (not seven days,) and nothing to remain in the morning. Ex. xii. 8. Your reason for attempting to make the passover consist in unleavened bread, is obviously to endeavour to find a resemblance to the supper. But according to your own confession, the cup is wanting. The passover was to be killed, but how you would kill your unleavened bread, I will leave you to conjecture, and pass on to show in my next number, the vanity of your attempt to rob Christ of the first glory and ornaments of his kingdom, by giving them to Moses. I shall close this by observing, that I think you have not, and I believe you cannot, prove from the word of God, that that covenant made with Abraham and his seed, in their generations, (the Jewish nation,) of which circumcision was the token, ever embraced the salvation of the soul, or promised everlasting life.

being required to be under oath in performing the duty of approving retailers, than there is, in being required to take an oath in order to vote in electors' meetings, or to try civil causes? It will be said that they are already under oath, and therefore this oath is not necessary.—They are not now under an oath, that requires them not to approbate a retailer, who has kept a tipping shop the year past; if they are, they are not aware of it; for such retailers are again and again approbated, with a full knowledge of their past misconduct.

The proposed oath alone, would go far to cure this abominable evil in society; but still I think the promises ought first to be required of the retailers, in order that when they have broken those promises, their complaints against the Justices may be prevented, if they are refused their licenses for the ensuing year. Here then is an effectual and easy plan presented to the public, to prevent these horrible nuisances; namely, tipping shops: Shall it be adopted, or shall it not? The tippers are so numerous, and the gain of the retailers is such, in their estimation, that it will be opposed with all their might. Some of them had rather pay double or treble for their licenses, than to stop their evil conduct. They know very well, that if the price of the license is raised, it will be a tacit permission to commit this evil; because the language of it will be this, "Pay so much more than you have done, because you commit this evil, and you may keep along in your wicked practices." They know very well that there is this way that I propose, that will stop them; but they flatter themselves that it never will be adopted. If it is adopted, they must lose their character for truth, or stop the manufacture of drunkards.—Some will object that this measure will do no good, because those who wish to get spirits to drink to excess, can still get it either at the tavern, or at the stores in their bottles, and go out doors and drink it. No doubt they can; but if they get it at the taverns, the price there asked will be a great check to their excesses; and if they are seen in the street before the store, tipping up their bottles, it will disgrace them very much. There is nothing like public disgrace to prevent crimes. Pecuniary penalties bear no comparison with disgrace; and certainly it would be a disgrace to any decent man, to be seen in the road, before a store, guzzling rum. If tipping shops are to be stopped, the law must be so formed as to make it a disgrace to a man to keep one; by losing his character for truth and veracity, if he does it. And if it is to be expected of the civil authority, that they will not license such men, they must take an oath that they will not do it: furthermore, this oath must rest on their belief, and not on absolute proof of the fact, to be adduced publicly before them; for who will voluntarily come before them, and swear to his knowledge in such cases? The Justices cannot help getting a belief as to the man that is guilty; and they are generally conscientious men. If therefore they have just sworn not to approbate a man, whom they believe to be an offender, they will keep that oath. The law as it now stands, brings disgrace on the man who attempts to enforce it, and it is well known that it is not enforced. Some sober, good men, have instituted "moral societies," to enforce this law; but the flood of obloquy that was poured out upon them, soon paralyzed their efforts. How disgraceful would that man appear, who should sue for a ten dollar penalty; one half only of which was to pay him for his trouble, and the other half to go into the town treasury? Even if he got his case, his half of the penalty would not pay the extra costs of attorney and witnesses, which he must unavoidably incur to sustain his action. It is in vain to suppose that this law will be enforced; the hourly experience of every man, who is conversant with our stores, shows that it is obsolete. It is an injury to society, to have a law in the book that is vain and nugatory. Will it be an honour to our State to repeal it? We think it will not. The plan now proposed, will cause those who break the law, to become their own executioners. The disgrace will fall on the offenders, and not on the friends of virtue and temperance. Some propose to do, as is done in one of the neighboring States, to let every retailer keep a grogshop if he pleases; and to let the authority charge him more or less for his license, as they may estimate his privilege of selling. But I believe this State would hardly do this. Drunkenness is making such awful ravages among us, and some of the most eminent Divines in our country, are exerting themselves to stop this pestilence; it would therefore be a strange proceed-

For the Christian Secretary.

## TEMPERANCE.

The attention of all the friends of temperance, is requested to that important subject. Tipping shops are contaminating the community, and yet it is thought that they may be prevented, with much ease, by means of a few simple plain additions to our law regarding retailers.

1. Let it be the duty of the applicant, when he asks for a license next January, to accompany his request with a written declaration, signed with his own hand, as follows: "I assure the civil authority of this town, that I will honestly and faithfully observe and keep, and cause to be kept at my store, all the laws of this State made for the suppression of an improper use of spirituous liquors, the year ensuing."

2. When a man has had a license on these terms, and comes again for another, let him be required to make, and sign a new declaration, as follows: "I assure the civil authority of this town, that I have kept, and caused to be kept at my store, the year last passed, all the laws of this State, made for the suppression of an improper use of spirituous liquors; and that I will keep and observe said laws, the year ensuing."

3. On the second year after a law has been passed as aforesaid, and the civil authority are met together on the first Monday in January, to approbate retailers, let it be the duty of every one of them then and there present, to take the following oath, (or affirmation): "You solemnly swear, (or affirm) that you will not give your vote, to approbate any person to be a retailer of wines or distilled spirituous liquors this year, whom you verily believe to have broken within the past year any of the laws of this State, made for the suppression of an improper use of spirituous liquors,—so help you God."

If any man will candidly consider the foregoing propositions, we think he must be satisfied that they will prevent any, and every person in this State, from keeping a tipping shop, provided he expects to ask for a license for the year to come; and if he should be so hardy as to break the first promise, the civil authority will be careful that he shall have no opportunity to break the second.

Is it reasonable to adopt this plan? I humbly conceive that it is, because it cannot be considered a hardship for a man to be required to promise that he will do right, when he asks to be appointed to an office or privilege; and when he has enjoyed this privilege one year, and asks to be re-appointed, he surely ought to be able and willing to say that he has done his duty the past year. Will the civil authority find fault with the oath aforesaid? Why should they? If they do not like it, they need not take their offices. They are not compelled to serve as Justices of the Peace; but if they will serve in that place, what greater hardship is there, in

being required to be under oath in performing the duty of approving retailers, than there is, in being required to take an oath in order to vote in electors' meetings, or to try civil causes? It will be said that they are already under oath, and therefore this oath is not necessary.—They are not now under an oath, that requires them not to approbate a retailer, who has kept a tipping shop the year past; if they are, they are not aware of it; for such retailers are again and again approbated, with a full knowledge of their past misconduct.



sure, to remove all the laws against tippling shops, and give them permission to sin freely, for the sake of obtaining from them a few thousands of dollars.

The writer of this piece is not seeking any fame or reward for making this effort: he will remain unknown, lest some motive of this kind should be attributed to him. But he begs leave to most earnestly request every Editor of a religious paper in this State, to give this piece a place in his columns, to excite the public attention to this subject; that if the method herein proposed is not right, some other may be found, to close all the tippling shops throughout our towns.

There is a practice beginning in some of the towns, that ought to be noticed.—Some of the retailers take licenses to keep taverns. The tavern license costs but one dollar and nine cents, and the only use such persons make of it, is to authorize a tippling shop; for they erect no accommodations for travellers; they do not even put up a sign, and it is not known that such persons have been assessed as tavern-keepers. Their store constitutes their bar-room, and their customers are the intemperate part of their neighbors. Thus, for the small sum of \$1 09, the laws to prevent intemperance are, in effect, repealed, so far as such pretended tavern-keepers are concerned. Ought not a law to be passed to prevent this species of legal fraud? Might not the tavern license be fixed at the same price as that of a retailer; and the law forbid him from selling liquors to be drunk in his store?

Our virtuous citizens are using great exertions to stop intemperance, & for the best of reasons; it is the first cause of a great proportion of the crimes now committed; and it destroys many lives in every part of our country. If therefore these friends of temperance would present their petition to the next Legislature, to adopt the plans here proposed, it would be done; and our hundreds of tippling shops would soon be effectually closed.

A friend to temperance.

Extract of a Letter to the Editor, dated New Bedford, Mass. Jan. 15, 1828.

Mr. Editor, I have received the last number of Vol. IV. of the Christian Secretary. It has been my intention to give up the paper, when my annual subscription ceased.—But on looking the subject over, (though I now take four other papers,) I cannot consent to adopt my previous resolve. I say, I cannot let the paper go—because I am decidedly attached to the manner it is conducted. And further, as "the profits of the paper are, by the Convention, held sacred to the cause of Missions," I feel it my duty to patronize it. Therefore I enclose you \$2, to pay for the ensuing year.

The Great Head of the Church is once more granting us a refreshing from His holy presence. The Church is all engaged. A few have been brought to rejoice in God our Saviour, recently. Others are inquiring "what they must do to be saved?" We know not what will be the issue of these things, but our prayer is, that the Lord our God will permit His "kingdom to come," in great power. We, of all people, are under the greatest obligations to serve and revere the exalted Redeemer. He has done, and is yet doing, great things for us. The little band of Baptists in this town, which has so long been in weakness, I do believe the great Jehovah is making strong for himself.—And if he be for us, it is not the gates of hell that shall prevail against us. Not unto us, but unto thy name, O God, be length the glory. Yours, &c.

G. B. P.

For the Christian Secretary.

TRACTS BLESSED.

Mr. Editor, I perceive by the Report of the Board of Managers of the Baptist General Tract Society, published in their Tract Magazine, that they are as yet ignorant of any special spiritual blessing having attended the circulation of their Tracts. I have the happiness to say, that during the very week I received that Magazine, I saw a gentleman from Waterbury, where the Lord is triumphing gloriously in a revival of religion; who stated that he knew of two individuals in that place, who had recently obtained hope in Christ, who dated their first religious awakening from reading some of that Society's Tracts, which I had forwarded to that town only a few weeks previously. The object of the gentleman's visit to me, was to procure more Tracts. He was not sufficiently acquainted with the facts to state particulars, or I should have communicated them to you.

My object is to encourage the Managers of that Society. I doubt not that many interesting accounts of the beneficial effects of their publications, might be communicated, if our brethren who circulate them, realized the deep interest the public feel in such statements.

Will not the facts stated above, recommend these little messengers of gospel grace, to more general notice and patronage among our Churches? Wherever a religious excitement exists, they should be freely distributed, for then they go attended with power divine. In a time of

stupidity, when almost every other instrument is silent and inactive, they should be allowed to speak for Christ. This they will do, when distributed, in the midnight hour; amidst the debauch of the tavern; beside the gambling table; in the company of the profane and blasphemous; and wherever and whenever sin, in any form, dare shew its head, or exhibit its polluted form.

May no Christian, having the means, rest satisfied with himself after reading this, until he has done something for the distribution of Tracts.

A PASTOR.

Baptist General Tract Society.

Their Depository is kept at 118, North Fourth Street.

The series of Tracts they have published, is composed of the following:

No.	Pages.	No.	Pages.
1. Memorable Thoughts,	12	22. Krishna-Pal,	10
2. Intemperance,	12	23. Contented Village,	8
3. Great Error Detected,	12	24. Efficacy of the Scriptures,	4
4. Mrs. Hamilton,	12	25. Idolatry Convicted,	4
5. Christian's Directory,	8	26. Terms of Communion,	12
6. Great Questions answered,	16	27. Dairyman's Daughter,	24
7. The Scriptures,	8	28. Village in Mountains,	20
8. The One thing needful,	4	29. Swearer's prayer,	4
9. Men as he is,	12	30. Death of an Infidel,	8
10. Grace of God, and a Holy life,	8	31. Letter from a Nobleman,	4
11. The Brazen Serpent,	4	32. John Wilson,	12
12. The Shepherd and his flock,	10	33. Little Martha,	4
13. The Twins,	4	34. Progress of Sin,	12
14. Church Discipline,	10	35. The Laundry Maid,	12
15. Christian Fidelity to Friends,	8	36. Poor Joseph,	4
16. Prayer for Divine Influence,	8	37. Conversion of a University student,	4
17. Gospel Hope,	8	38. James Corey,	4
18. Menace's departure from Popery,	12	39. Bible the Test of Truth,	12
19. Earl of Rochester,	12	40. Divine Songs,	21
20. Uses of Baptism,	12	41. Drift on Drunkenness,	19
21. Surest way of Thriving	8	42. Scripture Manual on Baptism,	24
		Total	440

Orders for Tracts, with the money, can now be promptly filled.

The BAPTIST TRACT MAGAZINE, of 24 pages each, is published monthly by the Baptist General Tract Society, at 50 cents a year, payable in advance. Each number is equivalent to a rich new Tract. The Magazine has been well received by its patrons, and it is hoped that its circulation and usefulness will be greatly extended. Any person obtaining and remitting the pay of six subscribers, is entitled to one copy gratis, and to two gratis for ten subscribers. New subscribers will commence with No. 7. Complete sets from the beginning cannot be furnished. Each number is intended to be complete in itself, and let the commencement be with what one may, the subscribers will receive twelve with that, for half a dollar. This is as cheap as Tracts are to the members of the Society, i. e. 300 pages for 50 cents. The subscription is now sufficient only to pay the cost of paper and printing, but should the number of its patrons continue to increase as they have for the last three months, it may be expected not only to produce greater effect on its object, but also to afford some aid to the funds of the Society. All letters relative to the Magazine, or orders for Tracts, from friends in this State and vicinity, should be addressed to Joseph W. Dimock, Hartford, Conn. Rev. Benjamin M. Hill, N. Haven, or Rev. Mr. Wightman, N. London, Agents.

February 2, 1828.

From the N. Y. Observer.

RETROSPECTIVE SURVEY.

There is no country in the world where revivals of religion have been so numerous and powerful as in the United States; and never, except perhaps for a short period between 1740 and 1745, have they been so extensively prevalent as within the past 15 years. If the year 1827 has been less distinguished in this respect than that which preceded it, still it has brought salvation to many thousand souls, filled numerous families and neighborhoods with rejoicing, and greatly enlarged the boundaries of the church of Christ. Among the places most favored with these visits of mercy, may be mentioned Berkshire County, Mass. where, within a few months, in the early part of the year, it is calculated that nearly or quite 2,000 souls were brought into the kingdom of the Redeemer;—the eastern part of Columbia County, N. Y.;—the city of Boston, which has been blessed with a continued revival for nearly two years, as the fruits of which, from 1000 to 1300 persons give evidence of conversion;—many towns and villages in the same vicinity, where feeble churches have been strengthened by large accessions, new churches constituted, and houses of worship erected;—Litchfield County, Conn. where in almost every town the influences of the Holy Spirit have been felt;—many places within the bounds of West Lexington, Ebenezer and Transylvania Presbyteries, in Kentucky;—and others within the bounds of the Piscataqua Congregational Conference, in New-Hampshire, where the number of hopeful conversions exceeds 500. The whole number of towns in New-Hampshire which have been visited with revivals within the year, is more than 40; the total additions to the Congregational churches, more than 1000; and the whole number who have given evidence of conversion, at least 2000. To nine churches in Vermont, 400 members have been added, and others cherish a hope. The returns of the Presbyterian Church for 1827, show an addition of 12,936 members; of the Cumberland Presbyterians, 4,006; of the Methodist Church, 21,197; of the Baptist Churches in Maine, 484; of the Boston Baptist Association, 951. Hence, it is plainly a very low estimate, to compute the total additions to the several evangelical communions in the United States within a year, (varied according to the date of their respective returns,) at FIFTY THOUSAND SOULS. How many of these will at last plant their feet within the gates of the New Jerusalem, the light of eternity will unfold. It has

been a year of special blessings to our cities and large towns. Among others may be mentioned Portland, Portsmouth, Boston, New-Bedford, Troy, Philadelphia, Richmond, Norfolk, Baltimore, and Washington. Among the Colleges.—Amherst, where about 30 students have given evidence of a saving change.—Williams, Middlebury, Athens, and the Columbian College at Washington.

These facts may well teach us how ready the Saviour is to forgive the returning sinner, and how certainly his kingdom will come, though opposed by all the malice of his foes.

But there are other signs of the times, which are equally interesting. When and where was there ever a movement in favor of the Bible, like that which we now behold and feel? Less than six months ago, a resolution was passed in New-Jersey, that within one year, every family in the State should possess the sacred volume; and though, by some, the measure was thought to be hasty and rash, we believe the work is already accomplished. In the mean time the impulse has extended far and wide. Similar resolutions have been adopted in Pennsylvania, Vermont, Connecticut, Virginia, and Maryland, together with numerous Counties in other States. The total population to which these resolutions extend, is upwards of FOUR MILLIONS; and the work is still advancing with accelerated power—not to cease, we trust, till wherever a human habitation shall be found, there also shall be found this index to the skies.—A movement so general and unexpected, has summoned the American Bible Society to extraordinary efforts, in order to meet the increasing demands. We learn from the General Agent, that between the 31st of April, 1827, and the 1st of Jan. 1828, there were issued from the Depository, 73,607 Bibles and Testaments; or only 3,104 less than the issues of the whole year ending with the first mentioned date. The receipts into the treasury during the same period, have amounted to \$49,656 19; being \$13,584 66 more than the receipts of the same months in 1826. The Society have now 13 presses in motion, and are making every possible exertion to keep pace with the spirit of the times.

Again we may ask, if we do it not in the temper of boasting, when and where, before the late meeting in this city, was ONE HUNDRED AND EIGHT THOUSAND DOLLARS ever pledged to the cause of foreign missions in a single evening? The influence of that meeting is already apparent in the increased exertions in other places for the same object; and will ere long be felt on the other side of the Atlantic, and in many a dark abode of heathenism. It has encouraged the Executive of the Am. Board to take immediate measures for the establishment of a mission in Western Africa, where Ethiopia is stretching out her hands to receive them; and another on the banks of the Oregon, among the Indians of the North West Coast. It has illustrated the principle, long cherished by many, that the different branches of benevolence are bound together by an indissoluble tie; so that it is impossible for one to receive a new impulse, without imparting the same to others.—The impression is becoming every day more general, that the American churches must greatly increase their efforts in this cause, before they can be considered as acting up to the spirit of the command, "Go ye into all the world, and preach the Gospel to every creature." In Albany, the liberal sum of TWENTY THOUSAND DOLLARS has been subscribed,—on the same conditions as the \$108,000 in this city. And in various other places, Auxiliaries and Branches of the Am. Board are making it a principle to double the amount of their subscriptions last year, as their offering for the present.—But even apart from this new impulse, it is plain that the cause is advancing. The receipts of the Board for the year ending Sept. 1, 1827, amounted to \$92,380 53; being an increase of \$25,902 55 above those of the year preceding. Since the close of the year 1826, the number of its auxiliary Associations has increased from about 1000 to 1317; of which 83 are in Maine, 145 in New-Hampshire, 156 in Vermont, 356 in Massachusetts, 259 in Connecticut, 82 in New-York, 48 in New-Jersey, 70 in Pennsylvania, 108 in Ohio, and 11 in Virginia. Under its patronage and guidance, there are now in the field, 41 ordained missionaries; 4 physicians; 27 teachers; 3 printers; 17 farmers; 6 mechanics; and 102 females. Total 200. Of these, 21 have left our shores within the past year, viz. 5 for Bombay, and 16 for the Sandwich Islands. If it be inquired what are the fruits of all these exertions, we can point to 25,000 children under instruction at the Sandwich Islands, 4000 in India, and 500 in Syria. We can tell of a Christian church, of nearly 100 members, in the heart of Ceylon, gathered from those who a few years ago were buried in the darkness of heathenism. We can speak of the triumphs of truth in that gloomy region where the "Seven Churches in Asia" flourished and declined; of a little church there organized; and ten immortal minds delivered from the chains of superstition and moral death, among whom is an Archbishop and a priest; of numerous churches and schools among the Indians of America: of

large islands from which idolatry has been banished, and where temples of worship have been erected to the living God, and filled with deeply attentive hearts: of 16,000,000 pages of Books and Tracts which have been printed at the mission presses, and are carrying the news of salvation to the ears of thousands, in Europe, Asia, Africa and America.—These are only a few of the encouraging facts which might be mentioned; but with those who estimate the value of the soul as our Saviour did, they are sufficient to reward a thousand fold all the sacrifices which have been made.

It was feared by some, that the extraordinary efforts in favor of foreign missions, would produce a chilling effect upon the cause of missions at home. But never, in so short a time, has so much been accomplished for domestic missions, either in this city or the country at large, as since those efforts were made. The example of New-Jersey, resolving to raise the sum of FORTY THOUSAND DOLLARS within two years, for the establishment of schools and the support of missionaries in the destitute parts of the State, is worthy of all praises. Nor should we omit to mention the subscription of EIGHT THOUSAND DOLLARS which has recently been made in this city, (and will yet be increased,) in aid of the Am. Home Missionary Society. But a very small part of this subscription having yet been paid in, the actual receipts of the Society from May 12, 1827, to Jan. 3, 1828, have only amounted to \$8,702: a sum, however, which rather exceeds the receipts of the same months last year. The number of missionaries now in the service of the Society, is 117; and the number who have labored in its employ for a longer or shorter period, since the 9th of May last, 169. To those who have seen their correspondence in the columns of the Observer, it is needless to say, that they have not labored in vain, nor spent their strength for naught. In several instances, their congregations have been blessed with revivals of religion, and in others the word of truth has produced its legitimate effects in a more silent way.

Another Institution which has been greatly prospered, even beyond the expectations of the most sanguine, is the American Tract Society. Although established less than three years since, it is vying closely, in its issues and receipts, with the Religious Tract Society of London. Its receipts from the 1st of May to the 1st of January, have amounted to \$26,000: which is only \$1,418 less than those of the whole year embraced in the last Report. Issues of Tracts during the same period, 2,800,000; or about 33,600,000 pages, exclusive of covers. Issues of the whole year ending 1st of May last, 35,608,200 pages. Difference, 2,208,500. The instances which are recorded, from month to month, of the conversion of souls through the instrumentality of these publications, form a practical comment upon their excellence and value. Into how many families have they entered, with words of consolation or alarm! How often have they silenced the profane swearer, awakened the stupid, melted the hard heart, consoled the afflicted, and comforted the mourner!

To be continued.

From the Baptist Register.

Mr. Editor, Numerous have been the suggestions in your useful journal, for the improvement of Zion, and for the reformation of abuses; and I would not now for a moment engross your attention and that of your readers, was it not for obtaining your assistance to eradicate what I consider a great evil in the churches.

That to which I allude, is the retaining a number of preachers unemployed in one church, while thousands of our brethren in destitute parts, are starving for the bread of life. Now, brethren, there is utterly a fault among us—many churches have in their communion two, three, and some, four persons, who are set apart to the work of the Gospel ministry, "by the laying on of hands," or by a license from the church; and if they are what they profess to be, the ministers of the New Testament, in reality, the word of God would be like fire shut up in their homes;—and it does appear that one of two things is palpably wrong; either, they have been licensed without sufficient authority, or they are suffered to remain idle, to the great detriment of the cause of religion. More hereafter.

A Mourner in Zion.

A revival of religion commenced in the fall of the present year in Londonderry, Vt. in which about 30 have been hopefully born of the Spirit. Fifteen have been baptized, and a number more it is expected will soon follow their Lord in that blessed ordinance.—Bap. Register.

INTEMPERANCE.

The Moloch and Funeral Pile of Christendom. The wickedness is proverbial of those who in ancient days caused their children to pass through the fire unto Moloch.—But how many thousands of children are there in our land who endure daily privations and sufferings, which render life a burden, and would have made the momentary pang of infant sacrifice a blessing? There is a lingering, living death. There never was a Moloch to whom were immolated yearly as many children as

are immolated, or kept in a state of constant suffering in this land of nominal Christianity. We have no drums and gongs to drown their cries, neither do we make convocations, and bring them all out for one mighty burning. The fires which consume them, are slow fires, and they blaze balefully in every part of our land; throughout which the cries of injured children and orphans, go up to heaven. Could all these woes, the product of intemperance, be brought out into one place and the monster who inflicts the sufferings be seen personified, the nation would be furious with indignation. Humanity, conscience, religion, all would conspire, to stop a work of such malignity.

We are surprised, and shocked, at the accounts from the east, of widows burnt upon the funeral piles of their departed husbands. But what if those devotees of superstition, the Brahmins, had discovered a mode of prolonging the lives of the victims for years amid the flames, and by these protracted burnings were accustomed to torture life away? We might almost rouse up a crusade to cross the deep, to stop by force such inhumanity. But alas! we should leave behind us on our own shores, more wives in the fire, than we should find of widows thus sacrificed in all the east; a fire too, which, besides its action upon the body, tortures the soul by lost affections, and ruined hopes and prospective wretchedness.—Beecher's Sermons.

We learn with much satisfaction that the mission of our beloved brother, A. W. Crompton, in behalf of the Columbian College, is very kindly received by the friends of the College in the state of Georgia. His success is such as to promise the certain accomplishment of the proposed subscriptions.—C. Star.

A Deist's Opinion of Universalists and Socinians.

In conversation with one of the most open and virulent Deists I ever saw; after venting his spite against Jesus of Nazareth, and his ministers, or "the supposed Jesus," as he would have it, and condemning the Bible, he said, "within 50 years the religion of Jesus will be banished from the world; and I am determined to do all I can to destroy it." I remarked to him he had undertaken a work of too great magnitude for one man, or any body of men to accomplish; and that I believed a Universalist or Socinian, or in other words Unitarian, would make a thousand Deists to his one; and that a cold, formal, listless professor of the Christian Religion, would make tens of thousands to his one—to which he replied, "Sir, we consider Universalists and Socinians, in the same light, with regard to our doctrine, that your people do John the Baptist, with regard to yours—they are merely forerunners."—Western Intelligencer.

WHAT IS PRAYER?—A child six years old, in the Quaker-street school, said, "When we kneel down in the school-room to pray, it seems as if my heart talked." It is of no use without our heart prays."

Forcible Argument.—During the time of the great popularity of the Rev. Robert Hall, of Cambridge, a learned Bishop called to pay him a visit. "It is strange," said the Bishop, "that you, who write on many subjects so exactly in accordance with my sentiments, should yet look upon religion in a different light." "My lord," replied the dissenting minister, "we view the subject through different media. I will explain the reason to you." He then wrote the words "Lord Jesus" on a piece of paper, and showing them to the Bishop, demanded if he could read them? "Certainly," replied the reverend father in God. "And I also," responded Mr. Hall. He then placed a guinea over the words, and again demanded if the Bishop could read them? The Bishop, of course, answered in the negative; but the argument was amply sufficient to convince him of the cause of the difference in their religious views. London paper.

Nagana Baptist Association.—We have received the minutes of this Association; the last anniversary was held at Gaines, on the 13th and 14th June last. The introductory sermon was delivered by Pastor J. Irons, from 1 John, iii. 14. Pastor A. Spencer was chosen Moderator, and Eliza Brown, Clerk. There are 6 ministers, 12 churches, and 525 members in this body. The number added by baptism 14, and by letter, 38.

On the 2d day, a sermon was preached by Pastor Harrington, from Heb. xi. 6; and at the conclusion of the session, Br. Hall delivered a discourse from Gal. vi. 8. They had appropriated \$100 to home missions, during the year preceding their session. Their circular and corresponding letter adverts to the low state of the churches, and attributes it to improper partialities for different teachers, conformity to the world, a popular spirit and relaxation of discipline.—Id.

A Letter from a Greek Youth in Amherst College, dated Amherst, Nov. 7, 1827.

Madam—Yours of the 25th of Oct. is before me. It forcibly reminds me of the immense debt of gratitude, which rests upon Greece and her sons, towards the benevolent and patriotic of this land, where the genius of liberty loves to dwell. Would to heaven she might rebuild her temple in the "desolate places of her own Greece!" The interest of my beloved, oppressed country will never cease to be an object worthy the attention of the friends of liberty and humanity—never—unless she herself shall sink into the wide grave of the nations that are not.

It affords me great pleasure, madam, to know that you are making exertions in behalf of my country. Your influence, so far as it is consecrated to the sacred cause of the regeneration of Greece, will tell in that volume of Heaven's records, where the philanthropic zeal of those that live to bless, will remain as an everlasting memorial. I beg you to present to the patriotic Ladies associated with you, this expression of my warmest gratitude. "There is a place in the Heavens," said the Roman Tully, "for those who fight for the liberties of their country."—The Christian Scriptures assign a place at the right hand of God, to him who giveth a cup of cold water to the suffering, in the name of a disciple; much more to those who pray and labor for the salvation of the dying. The sons and daughters of



Greece are wading through their own blood to the sepulchres of their fathers; and unless such efforts and prayers as yours, accompanied by the strong arm of the mighty, and the redeeming spirit of the God of Hosts, aid, at this awful crisis; the death-dire of that land of the gifted and heroic will come to us from the mouldering towers of the Acropolis, and the mourning waves of the Aegean, and waken, when it is too late, the lamentation—"The fair and the beautiful have fallen; the valiant in battle are laid low, and there is none to help."

I would avert my eyes from the dark storm that lowers, and blackens, and bursts upon the land of my childhood. Destruction cometh. My country seeketh peace, but there is none. Her persecutors are swifter than the eagles of heaven. Her warfare is that of the undying spirit of freedom, with the demon of tyranny. Her appeal, therefore, is to the patriotic. Would to God it might go forth as the voice of many waters, to the patriotic of the world's entire population. Shall the angel of freedom revisit the graves and battle-grounds of her heroes, but to weep at the tomb of her Achilles, her Karaiskakis, her Gouras or sighing in sackcloth among the desert solitudes of her once beautiful Athos, look out on her fields, scathed by the ravages of war—upon her cities sitting solitary in their desolation—upon her whole land sending to heaven the one agonizing prayer of the oppressed and enthralled?

O, my country! The warfare of Greece is that of gifted intellect with the tiger that prowls with ferocious luxury around the funeral pyres of genius. Her appeal, therefore, is to the scholar. Shall the halls of the academy remain forever a court for owls—a place for the beasts of prey to dwell in? Shall silence reign in the mountains of song, and the laurel of poetry fall from the brow that should wear it as immortal?

O, my country! Her warfare is that of the cross with the crescent—of Christianity with the principalities of the powers of darkness. Her appeal therefore is to the Christian. Shall the buried altars of the Seven Churches moulder with the bones of the slain in battle?

O, my country! I seem to look through the portentous cloud, which is ready to discharge its magazines of wrath upon thee. I see the angel of thy brighter destiny descending from heaven. Behold he cometh! From the valleys of Moera to the mountains of Thracia—the voice that summoneth to battle is heard—Onward! Onward! to the conflict! the redemption of Greece draweth nigh! The voice is heard in this land of the Pilgrims of Freedom. Their Christian daughters assemble with the weapons of spiritual faith. Shall I look abroad over this fair country in vain for the marshalled host of the powerful of their sons? But I cannot reproach a people to whom my country owes so much. No; already have the "Statesman" and the "Six Brothers," like the "Mayflower of a forlorn hope," which succored the infancy of this mighty nation, waked the song of rejoicing in the dwellings of Greece. Is there a Christian who will refuse to co-operate in this holy struggle? I remain silent—the moveless, lifeless objects of Nature answer, No.

The political regeneration of Greece will be as life from the dead to the religion of the Eastern world. It will be accompanied by a new and powerful era of Christian enterprise. Even now, I behold the standard of the true faith, with the cross upon its summit, just rising upon the shores of Greece. The crescent hides itself in the blackness of darkness. I behold all Asia and Europe shaking themselves from the slumbers of a corrupt Christianity, and the angels of the Seven Churches rekindling the fire of their altars, and writing upon their walls, Salvation. Shall Christians, then,—shall patriots—scholars, fail to feel a common interest in the holy struggle of my country? God forbid!—I am happy Madam, that I may mingle my prayers with yours for the redemption of Greece.

G. PERDICARI.

## CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, FEB. 2, 1828.

We bespeak the attention of our readers, to the remarks of the writer under the head of *Temperance*, on the first page of this paper.—The writer is a practical man, whose knowledge and experience in this matter, entitles his opinions to regard. We hope those who may compose our Legislature next spring, will give the subject all that consideration which it merits. We think the tone of public sentiment on this subject, has become sufficiently elevated to require some legislative enactments, calculated to sustain the constituted authorities, in applying judiciously some effectual remedy to this deadly evil.

*Revival in Dudley, Mass. and Thompson.*  
By a letter just received from Rev. James Grow, of Thompson, we learn that an uncommon attention to religion prevails at this time, in a part of Dudley and Thompson. The work first commenced at a factory in Dudley, and has spread into a part of Thompson. It is

hope in Christ—whether all have experienced real religion, (says the writer,) I cannot tell. The future will declare. But so much I can say, "This is our God, we have waited for him—we will be glad, and rejoice in his salvation." "In this revival there has been no levity or enthusiasm, but the converts are solemn and faithful. The work has not yet spread into my immediate neighborhood, but I hope and pray that it may; and not only here, but through the whole earth."

The number of the National Preacher for January, just received, contains a Sermon by Rev. Dr. Payson, from Philippians, ii. 20, "I have no man like minded, who will naturally care for your state." And a Sermon by the Editor, Rev. Augustus Dickinson, from Hebrews, xii. 16, "To do good, and to communicate forget not; for with such sacrifices God is well pleased."

## REVIVAL IN LITCHFIELD, SOUTH FARMS.

A few weeks ago we stated, that some favourable indications of a revival existed with the branch of the Baptist Church in Litchfield, South Farms. We now have the pleasure of learning, by a Letter from Pastor Silas Ambler, of Cornwall, who has recently visited that place, that they have indeed enjoyed a time of refreshing from the presence of the Lord, and a time of ingathering to the fold of Christ. 16 have been buried with Christ by baptism, and 5 stand as candidates for the holy ordinance. The work still continues, and several are now enquiring, "what they shall do to be saved?" The writer remarks:

"As a strong proof of the genuineness of the work; it has caused a great uproar in the enemies' camp, but the wrath of man is made to praise the Lord, and is overruled for the advancement of the cause of truth. This is the Lord's doings, and is marvellous in our eyes."

Yours, &c.

S. A.

The first number in answer to "V." in the "Connecticut Observer," will be found on the first page of this paper; and we would here apologize to "V." for interrupting him before he had concluded his course of numbers. We hope he will attribute it to inadvertence; and we now promise not to speak again, until we have obtained the best information which can be furnished, that his series of numbers is concluded. "V's." last number was 12—we will not promise more than half that number in reply. "V." should be indulged in making the longest plea, for his cause evidently labours.

A notice of the progress of the *American Tract Society*, shall appear in our next paper. Every one can, and should do something towards forwarding the objects of this Society.

The Editor of the N. Y. Baptist Register states, that Rev. Jason Lathrop, who was recently so terribly assaulted by assassins, is recovering from his wound.

## General Intelligence.

*Fire at Wilmington.*—We learn by letters from N. C. that a fire broke out in that place on the morning of the 19th inst. immediately in the heart of the business part of the town, and before it could be subdued, destroyed the whole square S. W. of the Court House, between Market and Dock streets, and the river and Main Street, comprising 60 or 70 buildings, and including about 30 retail stores.

Among the wholesale stores destroyed, were those of Waddell & Callender, S. Langdon, M. McKay, J. C. Dunbabin, D. Jones, A. S. Jones, A. S. James, Wm. Anderson, John Taylor & Co. E. Dickinson, T. Savage & Co. and E. Tilden.

About half the contents of the buildings was saved, and it is stated that there was no individual loss of merchandise to any great amount.

About 60 bales of cotton were burnt on the wharf, but no damage was done to the shipping.

The Post-Master General has transmitted to the House of Representatives a statement of the net amount of Postage accruing at each Post Office, in each State and Territory of the United States, for one year, ending March 31, 1827.—The following is the Recapitulation of the net amount accruing in each State and Territory.

## RECAPITULATION.

New York	\$229,794 72
Maine	26,143 01
New Hampshire	13,250 51
Vermont	13,554 93
Massachusetts	98,930 44
Rhode Island	13,397 22
Connecticut	30,160 13
New-Jersey	16,227 41
Pennsylvania	127,821 51
Delaware	4,834 10
Maryland	59,335 38
Virginia	71,536 76
North Carolina	27,571 81
South Carolina	46,402 00
Georgia	42,524 24
Ohio	32,309 15
Kentucky	25,572 26
Tennessee	17,990 78
Alabama	20,164 93
Mississippi	20,314 81
Louisiana	25,763 92
Indiana	5,670 36
Illinois	2,856 55
Missouri	6,332 94
Michigan Territory	3,284 41
Arkansas Territory	1,046 49
Florida Territory	2,698 67
District of Columbia	10,596 55
Grand Total	\$988,676 10

**APPOINTMENTS BY THE PRESIDENT AND SENATE.**—James Mitchell, Marshall of Connecticut. S. R. Gilman, Collector of the port of Penobscot. Mr. N. Bullock, Collector of Bristol and Warren, R. I.—W. Tudor, of Massachusetts, Charge d'Affaires at Rio de Janeiro. W. Radcliff, of New York, Consul at Lima, and for the ports of Peru. L. Painboeuf, of N. York, Consul at the Island of Curacao.

*From the Philadelphia Aurora, Jan. 8.*

On Sunday last an elderly gentleman employed a carriage to take a ride; when on the Schuylkill permanent bridge, he offered the driver a bank note in payment for his fare, requesting him to call back with the change in about an hour, stating that he intended to remain there; but before the carriage had got off the bridge, he was seen to leap from one of the windows and was drowned. No cause is assigned for this rash act. His body floated down to Gray's Ferry Bridge, on the Schuylkill River, and was there picked up.

[By a letter from one of the Jury of inquest held on the body, we learn that the above suicide was Mr. George W. Broome, late of this city. Of the causes which led to his melancholy end it is unnecessary to speak. He was well known as the keeper of the General Stage Office in this city, and as a relic of a high but dilapidated family.]—*New-Haven Herald.*

*From the Boston Recorder.*

**Salem Theatre.**—We mentioned last week, that a bill to incorporate the proprietors of Salem Theatre, had been lost in the House of Representatives, by a vote of 40 to 173. A motion was afterwards made to reconsider that vote. The friends of the Theatre said they had been taken by surprise. They had felt secure of a majority in its favor, and had therefore made no effort. This motion occasioned considerable debate, and the friends of morals and public prosperity, had some fears as to the result. We are therefore much gratified to announce, that the motion for reconsideration was also lost by an overwhelming majority. The vote stood, 56 to 173. The gain to the minority was probably produced in a great measure by rallying their forces; while the majority was diminished by 5 votes only. That virtue should have so signal a triumph, is cause of devout gratitude.—That less than one fourth of the members, in the popular branch of our Legislature, could be induced to sanction theatrical amusements, was not to be expected so soon after the Tremont Theatre had been incorporated. We cannot help suspecting, that the rapid deterioration of that boasted school of refinement has had some influence in the case.—We do not suppose that this decision will shut up the Theatre at Salem, or prevent the inconsiderate part of its population from taking the way to ruin. But we rejoice in the decision, as a solemn protest of the guardians of the Commonwealth, against these public schools of immorality and vice. We shall next week record the yeas and nays on the question, that men who do their duty may be known to their constituents.

**A PROPOSAL.**—The following, from the African Repository, is a fine specimen of the mullum in parvo.

*Peterboro' N. Y. Dec. 26, 1827.*

REV. R. R. GURLEY,  
Dear Sir,—Above is my draft for \$100, which I trust you will be able to realize without much delay or trouble. I am fully persuaded, that the only present channel for our labours in behalf of Africa, and her unhappy children, on our shores, is that which the American Colonization opens to our patriotic and Christian liberality. Can there not be one hundred persons found, who will subscribe \$1000 each, to the funds of your Society?—\$100 to be paid in hand, and the residue in 9 equal annual payments. If there can be, you are then at liberty to consider me as one of the hundred persons, and the enclosed draft as the first payment of my \$1000.

Your Friend,  
GERRIT SMITH.

The cost of supporting a convict at Charlestown state prison, is \$94.36; Concord, N. H. 64.29; and at Auburn, N. Y. 62.26.

*Form a Liverpool Paper.*

**Montgomery the Poet.**—A handsome and gratifying compliment has just been paid to this excellent and gifted man by his townsmen. The ladies of Sheffield subscribed a sum of money to present him with a small piece of plate, and the excess of the subscription, beyond what sufficed for the purpose, was to be given to the Moravian Mission, at Tobago, established by the Poet's father, and where are the remains of his mother. The modest and benevolent character of Mr. Montgomery was well consulted by presenting him with a splendid and finely wrought silver inkstand, and devoting the rest of the subscription, amounting to ten thousand pounds, to the purpose of missionary settlement.

The famous town of Hamburg, S. C. has been sold under the sheriff's hammer for \$22,000; Capt John Williamson, of Charleston, was the purchaser.

**Climax of Opposition.**—The Editor of the Haverhill Gazette insinuates that his anti-temperate subscribers are mutinous, and threaten unqualified proscription for his exertions to uphold the cause of temperance! We have heard of persons who have refused to receive their papers on account of politics, religious opinions, personal dislike, and a hundred other reasons of similar import; but this is the first instance we have heard of their avowing hostility to a printer because he said that drunkenness was not the habit of a gentleman, and that the use of ardent spirits was not beneficial to the community. Let Mr. Thayer not be alarmed; such subscribers can hardly be deemed valuable; and we have no doubt that the friends of morality will amply compensate him for any loss which he may suffer from the withdrawal of these pugnacious patrons.

**New Paper.**—The first number of a paper, entitled the "Genius of Temperance and General Moralist," was issued at Hallowell, Me. on the 9th inst.—From this specimen we think it will be conducted with considerable ability, and exert a salutary influence in that section of our country. We have already noticed the appearance of the "Reformer & Moralist," at Southbridge, Mass. also devoted to public reformation.—*Nat. Phil.*

The Prospectus of a new periodical work

has been put into our hands, to be entitled "The Repository and Christian Review," and conducted by Irish Chase and H. J. Ripley, Professors of Newton Theological Institution. It will be published quarterly, and its distinguishing opinions, be consonant with those of the Baptist denomination. The reputation of the editors warrant us in believing, that this work will hold a conspicuous rank among the periodicals of the day. The prospectus will be given in our next.—*Nat. Philanthropist.*

**Slavery.**—In a debate in Congress the present session, Mr. Mercer of Virginia stated his entire disagreement from an opinion that the American branch of the slave trade was entirely suppressed. He believed, on the contrary, that that detestable traffic was carried on upon account of American citizens, to a very great extent indeed. He would vote for the resolution, at it recommended merely an inquiry; but the slave trade, instead of having been put down, existed at this moment to a greater extent than it had ever done before.

**North Eastern Boundary.**—It is reported from Bangor, that the Agent sent by Maine to New Brunswick, was about returning; and that the United States Agent had not been received in his official capacity.

**Silk Ribbons.**—A Mr. Douglass, a Scotchman, has very recently established himself in Windham, Ct. for the purpose of weaving silk ribbons. The manufacture of silk, from worms, is carried on to a considerable extent in Windham, and the adjoining counties, and Mr. Douglass states that he had never worked or seen silk from Italy or France of superior quality or better dyed.

A bill is before Congress for making a Road from Washington City to New Orleans—as straight and direct as possible.

Admiral Codrington, it is said, among other rumours in London, is to have a peerage, and that his title will be Baron Navarin.

The King of France has ordered funds to be appropriated to the immediate relief of the families of those who "have found a glorious death in the battle of Navarin." He also ordered the distribution of a certain number of decorations among the crews of the ships commanded by Admiral de Rigny.

**Theological Seminary at Hamilton.**—We are authorized to state, that Br. Seth S. Whitman, A. B. of Newton Theological Institution, has been elected Professor of Languages and Biblical criticism in the Hamilton Literary & Theological Seminary; and that he has accepted the call, and will enter on the duties of his office at the commencement of the next term.—*N. Y. Bap. Register.*

**Law of South Carolina.**—That from and after the first day of May next, the books of account of tavern keepers, shop keepers or retailers of spirituous liquors shall not be admitted, allowed or received as evidence in any court having a right to try the same, of any debt contracted or monies due for spirituous liquors, sold in less quantity than a quart.

**Remark worthy of attention.**—Amidst all the vices and all the animosities of the Algerine, the most abandoned wretch never presumes to utter the name of God in vain, or add it by way of decoration to ribaldry.

**Roman Catholics.**—Within the last thirty or forty years, the number of adherents to the Romish faith has been greatly increased in England as well as Ireland. In England, forty years ago, their numbers were less than seventy thousand. They are now estimated at five hundred thousand! This may possibly be an exaggeration; but well known facts lead us to believe it not far from the truth. In 1781, there were only three Roman Catholic schools of any note in England; there are now more than Fifty. Three thousand Roman Catholic children were confined in 1813, in Liverpool, Manchester, and Preston.—*Vermont Chronicle.*

The Pennsylvania Legislature have instructed their Delegation in Congress to use their influence in favour of an increase of duties on woolen and fine cotton goods, hemp, iron, glass, paper and spirits. But eight voted against the instructions.

**Leeches.**—Artificial leeches are made in Paris by the Engineer Damontez. They are said to be far preferable to the disgusting little water-snakes from which they take their name. The precise quantity of blood wanted can be taken away, and the instrument is good in all climates.

**Disastrous effects of public execution.**

**Another.**—We learn from the Rural Folio, published at Rensselaerville, that a man named Amos Cook, of the town of Ostego, having attended the execution of Kelly, at Cooperstown, returned home in the evening with two quarts of whiskey, and, after drinking considerably, he mixed a large quantity of camphor, with it, in consequence of which he died. He talked much of the fate of the criminal, and of the persons killed, and frequently wished himself dead, &c.

The N. H. Medical Society met at Concord on the 2d inst. "It was resolved at the table, to annul a long continued custom of having spirits, not only as an ornament, but a temptation, placed on the dining table."

The trial of Mr. T. B. Redmond, for alleged forgery, terminated in New York on Thursday week. The prisoner was acquitted. The Evening Post states that the testimony was such as to leave no doubt in the minds of any one as to the innocence of the person accused; and the verdict was received with great approbation.

**AN ALARMING DISORDER.**—The following is from a Kentucky paper.—"Press your jaws closely together, and don't speak a word, except in case of the most urgent necessity, for, whenever you speak, the disorder exhibits its most alarming symptom, which is, an offensive eruption in the region of the mouth, an eruption exceedingly offensive to all, except those unfortunate beings who, like yourself, are disordered."

"A disorder is a complication of these several things, to wit—a want of good manners, a contempt for the favorable regard of the wise, the good, the moral, and the religious; an utter disregard of the principles of the Christian religion; and, what is worst of

all, an absence of that habitual reverence for the Great Author of your being, which, as a rational and an accountable being, whether you believe in Christ, or Mahomet, or Confucius, or draw your morality from the Bible, the Alcoran, the Zanderesta, of the book of Nature alone, you should always feel. It exhibits itself in oaths—imprecations—blasphemy."

**Remedies.**—Common sense, with a little manly independence and decision of character. A proper application of this will be effectual in all cases.

When you are not absolutely certain that no one who is not also infected with the disease, can witness it, a single grain of politeness, taken at the time, will prevent any exhibition of the symptoms.

The most appropriate and effectual remedy is not mentioned, because the diseased have a great antipathy to any thing of the sort.

## ORDINATIONS.

On Tuesday, Jan. 3, Mr. Jonathan Aldrich, late of the Theological Institution at Newton, was ordained to the Pastoral care of the Baptist church and congregation in Dedham, Mass.

On last Lord's day, being the first after his ordination, he had the happiness of burying beneath the liquid wave, 10 willing and joyful converts, who were welcomed into the fellowship of the church with great joy.—*Watch.*

## MARRIED.

In this city, Mr. George McKenney, to Miss Betsey Bartlett.

At Wethersfield, Mr. Wm. M. Holmes, of Saybrook, to Miss Hannah Boardman, daughter of the late Mr. Joseph Boardman; at Rockhill, Mr. Phineas B. Whitmore, of New Haven, to Miss Abigail M. Dimock, daughter of the late Capt. Joseph Dimock.

## OBITUARY.

In this city, Major Jesse Root, 62. At Glastenbury, Eliza, daughter of Mr. Reuben Keeney, aged 2 years and ten months. Her death was occasioned by falling from a chair into the fire: she survived it 36 hours.

At East-Windsor, Mr. Alanson Elmer, 46. At Manchester, Mr. Henry Olcott, 27, son of Mr. John Olcott.

At Berlin, Mrs. Jerusha Horsford, 87, relict of Mr. Amos Horsford, Esq.

At Wethersfield, in his chair, while reading the Conn. Observer, Mr. Michael Bridgen, 84.

At Colebrook, on the 13th inst. Mrs. Jerusha Porter, 80, relict of Capt. John Porter.

At Middletown, Mr. Reuben C. Whipple, 19, of Ashford.—At Wallingford, Mrs. Sally Hall, 55, wife of Mr. Reuben Hall.—At Danbury, Mr. Nathaniel Starr, 82.

In Middletown, (Upperhouses,) on the 17th inst. Mrs. Maria Miner, aged 61 years, wife of Mr. John Miner.

## NOTICE.

**AN Adjourned Meeting of the "Board of Managers of the Convention of Baptist Churches in the State of Connecticut and vicinity," will be held at the Vestry of the Baptist Meeting House in this city, on the 2d Wednesday in (13th) February next, at 9 o'clock, A. M.**

ALBERT DAY, Sec'y.  
Hartford, Jan. 22, 1828.

## NOTICE.

**THE Baptist Ministers' Meeting of the county of Windham and vicinity, will be held at the house of the subscriber, the 2d Tuesday in February, at 10 o'clock, A. M. Sermon by Rev. Mr. Ballard, of Dudley.**

JAMES A. BOSWELL, Clerk.

## NOTICE.

**The Baptist Ministers' Meeting of Hartford and Middlesex Counties, will be held at the Vestry of the Baptist Meeting House in this city, on the 2d Tuesday in February, at 9 o'clock, A. M.—Preacher, Pastor Isaac Kimball.**

HENRY STANWOOD, Sec'y.

## NOTICE.

**WE**, the subscribers, being appointed by the Hon. Court of Probate for the District of Suffolk, Commissioners to examine and adjust the Estate of REUBEN ALLEN, late of Suffolk, deceased, represented insolvent; hereby give notice, that six months from the publication hereof, are allowed by said Court, for the creditors to exhibit their claims against said estate; and that we will attend to the business of our said appointment, at the late dwelling house of the deceased, on the fourth Monday of March, and on the fourth Monday of July next, at 1 o'clock, P. M.

HARVEY HASTING, } Com.  
GEORGE W. HASTING, } mis'rs.  
Suffield, Feb. 2, 1828. 3w2

## NOTICE.

**THE** Court of Probate for the District of Farmington, has limited, and allowed six months to the creditors of the estate of THOMAS C. JUDSON, late of Bristol, in said District, deceased, to exhibit their claims against said estate to the Executor. All claims not exhibited to the Executor within said time, will be by law debarr'd.

ORIN JUDSON, Executor.  
February 2, 1828. 3w2

## NOTICE.

**THE** Court of Probate for the District of Farmington, has assigned the 2d Monday of March, 1828, for the hearing and adjustment of the administration account, in the Estate of EBENEZER HAWLEY, late of Farmington, deceased. All persons interested in the settlement of said estate, are hereby notified to appear, (if they see cause,) at the Probate Office in said District, at 1 o'clock, P. M. to be heard in relation to said account.

BENJ. HAWLEY, Executor.  
February 2, 1828. 3w2

## The BAPTIST Preacher,

**OR MONTHLY SERMONS from living Baptist Ministers, published by Rev. Wm. Collier, Boston—at one dollar a year, payable in advance.**

**One Lord, one faith, one baptism.**—Eph. iv. 6. Complete sets of the Baptist Preacher from No. 1, to 4, have been received, and can be had with the future numbers, by new subscribers, on application to the Editor of this paper. February 2, 1828.



## POETRY.

FOR THE CHRISTIAN SECRETARY.

Thoughts suggested on reading an Extract from Bishop Heber's Sermon, published in the Christian Secretary, of July 7th, 1827.

The stream of life, so broad, so deep,  
With power sublimely flows;  
This mighty river bears us on,  
Nor waits for bliss or woes.

The human race, all Adam's sons,  
Move with the mighty stream;  
Ephemeral their lives must prove,  
And vanish like a dream.

We wake from dust, we rise to life,  
Astonished we survey  
Ages on ages, that are past,  
Swept by this stream away.

Where are our former friendships now,  
Or do our fathers live?  
Where are those prophets of our God,  
Who light from Heaven did give?

Those faithful ancients where are they?  
Where's Abraham, friend of God?  
Oh, Jesus Christ! our Saviour lov'd,  
We listen to thy word.

In heaven they reign with God above,  
Their spirits dwell on high;  
With God, the self-existent God,  
With immortality.

Can mortals, of so short a day,  
Where death and darkness reign,  
Look up to God, the living God,  
Amidst these gloomy scenes?

By faith we may, as Abraham did,  
And thence ungen survey;  
We look to heaven, beyond the flood,  
Where death itself must die.

Where sweet immortal visions are,  
And tears no more are shed;  
And peace, and love, and glory reign,  
Beyond the deathly shade.

From the Waterville Intelligencer.

Conversation between Immanuel, Querist, and several Apostles.—Part II.

Querist. Dear Saviour, by what thou hast said, and thy beloved Apostles by thy direction, I am fully satisfied, that no person without regeneration can enter into the kingdom of God; but some, who make great pretensions to wisdom and candor, insist, that these and other plain declarations of thine, and of thy servants, must be understood different from what you say; that thou (as well as they) meanest something quite different, if not directly opposite to the natural import of thy words. May I with reverence ask, if I may take thy words, and the words of the Apostles in their natural meaning.

Immanuel. Sometimes I speak to the people in parables; nor can we in any human language well convey just and clear ideas of many things without some use of figures; but when I use parables, I either give notice directly, that my meaning is not literal, or it is implied in the connection and nature of the discourse. But you cannot consistently believe, that ever I used a parable, the plain language of which would express a doctrine contrary to what I would have my hearers believe. Can it be reasonable, that I and my servants should make so many plain and unreserved declarations, that the misery of the wicked will be eternal, when we meant no such thing? However, I will answer your question, as I did the Jewish high priest, when he enquired concerning my doctrine. "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them that heard me, what I said unto them; behold they know what I said." Now I refer you to every thing you ever heard me say, and to what others have heard me say, and then judge, whether in public or in secret, I ever spake a single sentence contrary to the most obvious meaning of what I have now declared.—Let my Apostles answer for themselves.

Paul. I speak as one that has obtained mercy of the Lord to be faithful, I speak for myself and my brethren. "We use great plainness of speech, and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; which veil is (now) done away in Christ. For we are not as many, which corrupted the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." I also myself enjoin upon my brethren to utter by the tongue words easy to be understood; otherwise how shall it be known what is spoken."

Immanuel. "Verily, verily, I say unto you, we speak that we do know, and testify that we have seen; and ye receive not our witness. I am the light of the world," as you have often heard me say; but how can I be a light, if I say one thing, and mean another? The truth is, dear Querist, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." This is the true reason, why they wish to understand me different from my expressions. They "do not understand my speech, because they cannot hear my

word." Their thoughts are, "This is an hard saying, who can hear it?"

Querist. But it is also objected, that God is love, that he is infinitely good, and too good to punish men forever for their sins.

Immanuel. Truly there is none good but God. "The Lord is good to all, and his tender mercies are over all his works. He is gracious and merciful, long suffering and abundant in goodness;" and much more will be freely acknowledged of his goodness; yet will "by no means" clear the guilty, nor will he at all acquit the wicked; but will take vengeance on his adversaries, and he reserveth wrath for his enemies."

Paul. God is willing (notwithstanding his mercy endureth forever) to show his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted to destruction.—He will render to every man according to his deeds; to them who continue in well doing, eternal life; but to them that do not obey the truth, but obey unrighteousness, indignation and wrath tribulation and anguish upon every soul that doeth evil, of the Jew first, and also of the Greek."

Querist. By vessels of wrath fitted to destruction, I understand, such as are thus fitted in themselves by their sins; not that God fits them.

Immanuel. Truly "if thou doest well, thou shalt be accepted; but if thou doest not well, sin lieth at the door."

James. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away with his own lusts and enticed. Then when lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death."

Querist. It is again objected, that man cannot help sinning, and cannot repent, nor believe; therefore he cannot be worthy of everlasting punishment, for it would be unreasonable to punish him for what he cannot help.

Immanuel. Indeed, you may as well expect, that "Ethiopian can change his skin, and the leopard his spots, as that those will do good, that are accustomed to do evil, and without me even apostles can do nothing;" but since the sinner will not come unto me that he may have life, his helplessness is no excuse for him.

Querist. Dear Immanuel, wilt thou tell me, why the sinner cannot do any thing good and acceptable in the sight of God?

Immanuel. Because every imagination of the thoughts of his heart is only evil continually. A corrupt tree cannot bring forth good fruit. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are things which defile a man. How can a generation of vipers, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

Paul. No doubt, dear Querist, the answer of our Lord to your inquiry is satisfactory to your mind; but still it is my duty to add my testimony, to what he has said. The unrepentant sinner cannot serve God acceptably, "because the carnal mind is enmity against God; for it is not subject to the law of God, neither can be: so then they that are in the flesh cannot please God. Unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled."

Querist. I think, I easily understand what I have heard. The unbeliever cannot do that which is good and acceptable to God, because his heart is evil. Our carnal minds are enmity against God, therefore our works, while we are yet in our sins, though they may be right in themselves, are not pleasing to him. Hence as I conceive arises the necessity of being born of God, of being renewed in the spirit of our mind, or we cannot serve the Lord, nor enjoy his favourable presence here or hereafter.

I desire to praise the riches of thy grace, O blessed Immanuel, that thou wast pleased to die for sinners, and open a way for their salvation through faith. I would adore thee for thy precious word by which sinners are taught the way to thee, and thy saints are edified and comforted; and for the gift of the Holy Ghost for the conversion of those, who are ready to perish. O that thou wouldst enable me, and every one of thy dear children, by word and deed to warn the lost sons and daughters of men to flee from the wrath to come, and cleave to thee for salvation! And O, thou blessed Immanuel, send down the Holy Spirit to turn them from darkness to light, and from the power of Satan to God, and thy precious name shall have all the praise!

\* John xviii. 19-21 and iii. 11, 19, 29 and 43 and vi. 60. 2 Cor. iii. 12-14 and 2. 17 and iv. 2. 1 Cor. xiv. 9. Rom. ix. 22 and ii. 6-8. Exod. xxiv. 7. Nah. i. 2, 3.

† Gen. iv. 7.—James i. 13, 15.

‡ John v. 40. with ch. iii. 19. Gen. vi. 5. Math. v. 19, and xii. 34. Rom. viii. 7. Tit. i. 15.

## NO. 53.

The Existence and State of the Jews as a separate People.

When I look around me in the world, I observe a people different from all others in looks, in manners, and in religion. I

enquire into their origin, and I find they have been a separate people near four thousand years. During almost half that time, they lived in a country by themselves. But for above seventeen hundred years, they have been scattered abroad over the face of the earth, and sojournd as strangers under the dominion of others.

Kind treatment, and a high national character, may influence men to distinguish themselves from the rest of the world. But the Jews, on the contrary, have been every where a hissing and a reproach: their very name has carried with it contempt and ignominy. They have been treated worse than dogs, because they were Jews; and their religion has exposed them to the most sanguinary cruelties. The brutal, nay diabolical behaviour of their enemies has not been the ebullition of the moment: it has continued through many revolving ages. It has not been confined to one place: it has extended to almost every country. They have been hissed at and insulted: this was their every day's usage. They have been robbed, and plundered, and banished, and killed all the day long. In what country of Europe have not these scenes been acted? Had they concealed their origin, had they changed their religion, had they intermarried with the natives of the land where they lived, they would have escaped these evils; and their posterity would have been entirely exempted from reproach. This they well knew; but they still held fast the name, the manners, the religion of Jews; and they intermarried only among themselves. Is there any other instance of this in the world? Where shall it be found? There is none upon the face of the earth. Take the matter in all its circumstances; and it is unique in the government of God, and in the history of man.

While I am meditating on the wonderful phenomenon, I recollect it was foretold by Jesus Christ, Luke xxi. 24; by his apostle Paul, Rom. xi. 25; and still more particularly by Moses a servant of God, who lived near fifteen hundred years before the coming of the Messiah, Lev. xxvii. Dent. xxviii. Not only the mere event, but the particular circumstances, their captivity, their dispersion, the contempt and hatred of the world, the miseries accompanying their very name, and the cause of these, their rejection of the Messiah by unbelief, all were foretold. Predictions how unlikely! Observation and experience gave no countenance to such things. Who can distinguish the Britons, the Romans, the Saxons, or the Normans in England? or the Gauls, the Romans, and the Franks in France? Time and intermarriages have formed of them one people. Much more might it have been expected, that the sufferings of the Jews, like fire, would have melted them down into the common mass of human nature, with the different nations among which they dwelt. But the prediction, unlikely as it was, has come to pass in all its parts: and whoever sees the face of a Jew, sees a living argument for the truth and divine authority of the Gospel of Jesus Christ.—It is likewise worthy of remark, that in their dispersion, they carry with them the books of Moses and the prophets, which, while they testify of Christ as the Messiah, contain predictions of their afflicted state, as a separate people, for rejecting him. His most inveterate enemies become the heralds of his glory.

The plans of God, when seen only in part, frequently appear unsightly and uncouth, when complete, they are covered with beauty. It is so here. What we see, is like the limbs severed from the human body: and how mutilated and uninviting is the sight!—But the wretched state of the Jews will have an end. It is predicted, that they shall be converted to the christian faith; and afterwards live in great honor and felicity: "For shame," as one of their own prophets expresses it, "they shall have double; and for confusion they shall rejoice in their portion: in their land they shall possess double: everlasting joy shall be upon them." Isa. lxi. 7. How strong a presumptive proof does their separate state furnish of their promised restoration! When they are converted, the argument in favour of the gospel, designed for the benefit and conviction of the whole world, will be seen in all its evidence, and felt in all its force; and its influence on those who till then continue in unbelief, will be unspeakably great. The evidence in its present state merits the deepest attention of every one who rejects the christian religion.

Read and meditate deeply on the subject. Consider maturely its general nature and design, and these particular predictions. I can confidently appeal to sound judgment and reason; and say, "Is prophecy a just theme of ridicule? Does it consist of some uncertain conjectures, which may be interpreted in any way?" It must be allowed by the candid and impartial to have considerable weight. It is one of those arguments which resemble a river: it acquires greater body and force in proportion to the length of its course; and if we consider the scope of many predictions, and the actual state of a considerable portion of mankind, and the tendency of things in the moral world, do they not afford very

weighty evidence of the inspiration of the prophets, and of the truth of the gospel?—Bogna.

## RELIGIOUS NEWSPAPERS.

We have received the first number of "The Religious Farmer," a semi-monthly sheet of sixteen Octavo pages, edited by the Rev. Mr. Junkin, at Milton, Pa.—also, the first number of "The West Jersey Evangelist," a monthly Magazine issued at Salem, N. J. under the auspices of the Rev. Mr. Buatt and other neighbouring ministers. We must of course approve the spirit which prompts every such essay to do good, on Christian principles; while we question, on the whole, the expediency or advantage either to the public or individuals, of multiplying small religious sheets in the country. The reasons are obvious.

The Pittsburg Recorder has been discontinued, and "The Spectator," a new religious sheet of medium size, in quarto form, has taken its place. We have received the first number. "The Christian Warrior" has also made its appearance in this city. It is professedly set for the defence of evangelical truth, against the "High"—and edited by a gentleman of the Episcopal Church. The first number of "The Religious Herald," to be published weekly at Richmond, Va. in place of the "Evangelical Inquirer," has also come to hand.—From many other sections of our country, we hear notes of preparation to enter this field of Christian Enterprise. We bid them all God speed, while, at the same time, we cannot suppress the fear, that some "Emigration Committee" may at no distant day, sit in council on the affairs of our surplus editorial population.—Philadelphia.

## From the Religious Herald.

## PERSECUTION FOR RELIGION.

MR. EDITOR,

The following is an extract of a letter written by John Waller, one of the most successful gospel ministers of the last century. It was addressed to a Christian friend, during the reign of persecution against the Baptist in Virginia, and whilst closely confined in the county of Middlesex, for proclaiming to perishing sinners the way of salvation. This servant of God was himself, before his conversion, a violent opposer of the truth, but when changed, became one of its most fearless defenders. He was several times imprisoned, and when this letter was written, remained with his associates thirty days in close confinement and sixteen within prison bounds. If you think the publication of the letter will do any good, it is at your disposal.

Urbanna Prison, Middlesex county, August 12, 1771.

DEAR BROTHER IN THE LORD,

At a meeting which was held at brother McCain's in this county, last Saturday, whilst brother Wm. Webber was addressing the congregation from James ii. 18, there came running towards him, in a most furious rage, captain James Montague, a magistrate of the county, followed by the Priest of the parish, and several others who seemed greatly exasperated. The magistrate and another took hold of brother Webber, and, dragging him from the stage, delivered him, with brethren Wafford, Robert Ware, Richard Falkner, James Greenwood and myself into custody, and commanding that we should be brought before him for trial. Brother Wafford was severely scourged, and brother Henry Street received one lash, from one of the persecutors, who was prevented from proceeding to further violence by his companions. To be short, I may inform you that we were carried before the above mentioned magistrate, who, with the parson and some others, carried us one by one, into a room, and examined our pockets and wallets for fire arms, &c., charging us with carrying on a mutiny against the authority of the land. Finding none, we were asked if we had licence to preach in this county, and learning we had not, it was required of us to give bond and security not to preach any more in the county, which we modestly refused to do, whereupon, after dismissing brother Wafford, with a charge to make his escape out of the county by twelve o'clock the next day on pain of imprisonment, and dismissing brother Falkner, the rest of us were delivered to the sheriff, and sent to close jail, with a charge not to allow us to walk in the air until court day. Blessed be God, the sheriff and jailor have treated us with as much kindness as could have been expected from strangers—may the Lord reward them for it. Yesterday we had a large number of people to hear us preach, and among others many of the great ones of the land, who behaved well while one of us discoursed on the new birth. We find the Lord gracious and kind to us beyond expression in our afflictions. We cannot tell how long we shall be kept in bonds, we therefore beseech, dear brother, that you and the church supplicate night and day for us, our benefactors, and our persecutors.

I have also to inform you that six of our brethren are confined in Caroline jail, viz: brethren Lewis Craig, John Burris, John Young, Edward Hearndon, James Goodrick and Bartholomew Channing. The most dreadful threatenings are raised in the neighbouring counties against the Lord's faithful and humble followers. Excuse haste. Adieu.

JOHN WALLER.

## REMINISCENCE

Of the American spirit of 1777, taken from the "Connecticut Gazette, and Universal Intelligencer," published in N. London Feb. 28th, 1777, by Timothy Green; and from the

Connecticut Courant published at Hartford

by Ebenezer Watson:—

The following MONUMENT was erected over the Graves of the following Heroes, who were inhumanly murdered by a Body of Savages, on the Isle aux Noix, in June last, by order of General Sullivan, then Commander there.

BENEATH this humble SOD

Lie

Captain ADAMS,

Lieutenant CULBERTSON,

And 2 Privates of the 6th Pennsylvania Battalions.

Not Hirelings—But Patriots.

They fell not in Battle; but unarm'd, Were basely murdered, and inhumanly scalp'd, By the barbarous Emissaries of the once just, But now abandon'd Kingdom of Britain.

Sons of America! rest in quiet here! Britannia blush! Burgoyne let fall a Tear!

But tremble Europe's Sons with Savage Race, Death and Revenge, await you with Disgrace.

Isle aux Noix, June 21, 1776.

BALTIMORE, January 27.

In a company which arrived yesterday from Georgetown, on their way to join the American Army, there is a cadet of 32 years of age; a gentleman of fortune in this state.

NEW-YORK, January 27.

In consequence of Major French's Escape from Hartford, in Connecticut, as mentioned in our last, the Committee of that Place have seized the Baggage he left behind him, Value at least one hundred Pounds, and kept a Watch, Seal &c. worth Twenty five Guineas, which he dropped in getting over the Pickets, to pay their Expence in pursuing him and some other Charges, which could not possibly be swelled to more than sixty Dollars.

BOSTON, February 13, 1777.

Last Saturday the Honorable General Assembly of this State adjourned to Wednesday, the 5th day of March next.

Captain Edward Rolland, arrived at Salem, a few Days ago, after a short Cruise, during which he has taken 4 Fish Vessels, with 11,000 Quintals merchantable Fish, and a Brig laden with Wine; three of the former are safe in Port.

LONDON, January 20.

A letter from a surgeon in Sir, William Howe's army at King's bridge to Mr. William Peacock, merchant in London, dated Nov. 9, says, "We have gained neither reputation nor profit by this our last expedition; the rebels have out generalled us; they have retreated to a safe quarter, and left us nothing but a barren country, nipping cold, and a few pieces of old rusty artillery, in lieu of near five hundred of our prime soldiers."

Dr. Franklin quitted England three years ago. He is now, at the age of 75, negotiating an affair, on which the fate of an empire may depend, with the most polite court in Europe.

The assistance which the Americans are daily receiving from France, is to them of the most beneficial kind. No less than 15 engineers and 22 officers, lately sailed from one port in France for the service of the American Congress. It is a truth, as notorious as any protested bill upon the royal exchange, that both France and Spain are fighting us at this time in America.

An extraordinary courier, it is said, was yesterday dispatched from St. James', with a spirited memorial to Lord Stormont at Paris requesting a satisfactory answer, immediately, with respect to the shipping sitting out in the sea ports of France.

There are three facts relative to the American war, which are well worthy the attention of the public. The first is, the expense. It has cost this country since General Gage went to Boston, the enormous sum of 30,000,000! The other is, the waste of men. Gen. Howe's army alone, since their landing on Staten Island, have lost something more than ten thousand men! The loss sustained by the army in Canada, in the fleet &c. are not included. The loss sustained by the capture of merchant vessels has been calculated by those who have reason to be best acquainted with it to be one million eight hundred thousand pounds! Government's stores, transports, &c. are not reckoned. These are naked truths, upon which every man can, and it is proper that every man should make his own comment.

BOSTON, November 12, 1761.

By two gentlemen from Virginia, who arrived here yesterday we learn, that in consequence of the capture of earl Cornwallis, about 6500 British soldiers, 2000 sailors, 1800 negroes, 1500 Tories, 60 brass cannon, 150 iron, 700 horses, and 150 sail of vessels, have fallen into our hands, together with stores innumerable.

As soon as the intelligence of the capture of Lord Cornwallis and his army had reached Congress, their door-keeper was so overjoyed at this sudden and glorious capture, that he fell down and expired instantly.

Ironi al.

From the LONDON COURANT.

WANTED IMMEDIATELY.

The eighteen ships of the line, and twenty thousand land forces, which the tools of government assured us more than three years ago, were actually fitted out by Russia, to enable us to put a final and speedy end to the war with America.

The reason of this public notice is, that every possible search may be made after them, as they would be, at this critical time, peculiarly serviceable to the cause of Great Britain.

If any one should hear of the above fleet he is requested to dispatch them immediately to Admiral Darby, and give notice to the Admiralty of the same.

Lord Cornwallis, who is now with such honor serving his country in America, is the lineal descendant of J. Cornwallis, Esq. of Broome in Suffolk, who lived in the time of Henry VII. and who made one of the most curious wills ever seen. Among other items, there was the following—"I bequeath to a priest to sing and pray for my soul, my father's soul, my mother's soul, all my friends souls, and all Christy's souls, for 11 years XXIII marc sterling: Also I bequeath to the Abbot of Bury, mine ambulling Nagge."

In another part of the above gentleman's will there is, "Item, I will and bequeath that myn executors shall leve at Lyng Hall, to him that shall be myn heyre, first, in the Chappell, my great masse book: in the hall, the table formys; all the brewing vessels, and standers in the braw-house and bake-house; also a gilt goblet that was my fader's; and a great pottle of brasse, 2 spits, a fader bedde, and coryns, counterpaynt and byseler, 2 pellowes, and one nayre of blankets."